





tical characters. Their prayers are too long—their zeal rises to fever—their moderation is indifference. When they would be wise, they are cunning. So in every thing. All is over-acted.

Am I a hypocrite? What a question! How immense the interest at stake! Lord, search me and know me, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting. Leave me not to the surprise of coming wrath. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Hypocrites shall "receive the greater damnation." Matt. xxiii. 14. I cannot, I will not rest until I have good reason for saying, "Lord, thou knowest all things—thou knowest that I love thee."

### Intelligence.

#### REVIVALS OF RELIGION.

GERMANTOWN, PA.—A letter from a Clergyman to the Editor of the Messenger of the German Reformed Church, dated Trenton, N. J. Dec. 16, 1837, says:—

I have just returned from my second visit within a month, to my former pastoral charge at Germantown, Pa. It has indeed been a very pleasant and refreshing one to my soul, and I trust to many others. In compliance with the request of the Consistory of the Church and the Rev. Truman Osborn, I spent a few days there to assist at the preparatory services and the communion on last Sabbath. It is not necessary, I presume, for me to say, that the Reformed Church at Germantown, is one of the oldest, and most respectable in our connection. A part of the church edifice was erected in the year 1738, one hundred and four years ago, and the pulpit has been supplied from time to time, by some of the most pious and learned divines of the age in which they lived.

At present the Rev. Mr. Osborn is supplying this congregation. He commenced his labors among them about the first of last May; and had not long been preaching there, before it became manifest that the good hand of the Lord was working with him, and God was evidently blessing his instrumentalities to the conversion of many souls. Numbers were made to cry for mercy through the merits of our Lord Jesus Christ. Many of the aged and the young were bathed in tears, and deeply anxious for the salvation of their own precious and immortal souls, and the souls of their relatives and companions. A general awakening commenced; and the work extended to other churches, so that a general revival of religion has never been before known in Germantown. After a most careful examination of the candidates with respect to their practical religion and their knowledge of the fundamental doctrines of God's word, and the Heidelberg catechism, held before the Consistory and others, we received to the communion of the church, on last Lord's day, forty-four on the public profession of their faith in Christ, fifteen of whom received the holy ordinance of baptism. A number more applied to be received, but the Consistory deemed it best not to admit them to church membership until they are proved for a season, but they have taken their place under the spiritual watch and care of the present. The persons admitted by the Consistory are of ages from sixteen (the youngest) to about fifty-five. Nearly one half of them are heads of families, and a large portion of them men.

When I was about leaving this hallowed spot, it was thought that the good work of God had received a new impulse, as a considerable number of new cases of awakening had been discovered. What is the number of those who are deeply concerned for their salvation who have not connected themselves with the church, it is difficult now to say; but it is believed there are about fifty such cases who attend the Reformed Church. Thus we see that our heavenly Father is not leaving himself without a witness, in that ancient German Reformed branch of his earthly kingdom. O! dear brother, may the time speedily arrive when all the old, and the young churches of our beloved Zion may be awakened and greatly revived, and souls added to the church of Christ "daily of such as shall be saved."

Your brother in the love of Christ. J. H. S.

GRANTVILLE, LICKING CO. OHIO.—The following information was received, a few days since in a letter from a friend. It is dated Dec. 13, 1837:

"You doubtless have heard that the Lord has been in this place for some time past. The people have enjoyed a gracious visitation of the Spirit. As the fruits of the work, seventy-five were yesterday publicly admitted to the church. It was indeed a precious day to the people of God. The number of communicants was very great—as many as could be comfortably seated in the lower part of the house. A large number of these were visitors from other churches in the vicinity, who had come in on this occasion. The season was one of unusual interest—at least, it was so to myself. Mr. Little, the pastor was assisted by several other ministering brethren from abroad. The work seems to be still progressing here, slowly and silently. There are besides those admitted to the church yesterday, as many as thirty-five or forty others who are indulging hopes that they have recently passed from death unto life. The Female Seminary in this place, under the direction of the Congregational Society, has shared considerably in this work, especially within a few weeks past. There are still a large number anxious for inquiry, and a large number anxious to be baptized. The church meeting to pray at the same time. There has been, during the progress of this work, no great bustle and stir among Christians—scarcely any other than the ordinary means of grace have been employed. The work has been progressing silently but constantly."

[Cleveland Obs.]

PLESSIS, N. Y.—A letter from Rev. P. Camp, to the Editor of the N. Y. Evangelist, says:—

The little village of Plessis is situated six miles from the river St. Lawrence, in the county of Jefferson, and has a meetinghouse, one half of which is shared by the Presbyterian church, consisting at the time I first visited it of fifty members. It had enjoyed but a partial supply of a preached word for two or three years previous, and for the last six months but a sermon or two from Presbyterian ministers. It had received a few precious additions from two protracted meetings in past years, and from other means, and was favored with the influence of a well conducted Sabbath School, whose teachers and superintendent were its members. Dissatisfied with mere occasional preaching, they made a strenuous effort, aided by the Home Missionary Society, to obtain ministers for half the time, my other half being spent in Orleans. My labors there commenced on the second week of September last. On my second visit, signs of the presence of the Holy Spirit were noticed. On Sabbath evening, the whole audience seemed to be affected with his searching influence. Several manifested anxiety for the prayers and instructions of Christians, and, at request, tarried after the returning home, one of the elders of the church, on conversing with his children, found three of them deeply burdened with a sense of their sins, and on the following morning they were rejoicing in the hope of pardoned sin. The still more powerful movings of the Spirit of God; and on Wednesday morning twelve were

expressing a hope in Christ, nearly all of them members of the Sabbath School. After a week's absence, I found the work had advanced under the lay efforts of the eldership. From that time to my last visit, one fortnight since, the work has gone steadily forward with scarcely any open opposition, and with very little sectarian interposition, extending to two adjoining neighborhoods, and there shared by other denominations. The number of professed converts is about fifty. One revolutionary pensioner, till now a Universalist, is among the hopefully renewed. One Frenchman, who cried out in the inquiry meeting, "O, pray for me—my heart is swelled to a mountain." Also three Catholic girls, who were living at the time in Christian families, have joined the company of believers.

During the Sabbath School recitations, unlike most other societies, a large part of the congregation attended. As an encouragement to parents to be liberal and active in the cause, I state that an elder, who was ever ready with me to visit, to converse and pray with the penitent and impenitent, and to aid in every needful case, who gives \$50 to my support, and engages \$50 more for benevolent purposes—that elder, a few years since a persecutor, now he holds nearly all his household, (of convertible age,) six in number, converts to righteousness. Family visits, frequent preaching, and Sabbath School operation have proved the signal means of the revival. O that all the feeble churches would thus do, and could thus prosper!

P. CAMP.

### BOSTON RECORDER.

Friday, Jan. 12, 1838.

A gentleman at Washington City has engaged to furnish several letters for the Recorder, during the present session of Congress. The following is the first of the series:

#### FROM OUR CORRESPONDENT.

WASHINGTON, JAN. 6TH, 1838.

It is a custom with Congress, and doubtless a wise one, that the first month of the session is allowed to transpire without much haste or extraordinary exertion. Hard laborers at any kind of employment understand fully the policy of coming gradually to any thing which requires great and long continued exertion. In Congress there are also additional reasons for this policy; preparation is necessary; the most laborious part of a great portion of the business must be done in Committee before it comes into the House; and a great deal of this requires cool, calm, and deliberate reflection. But now the holidays are past, both Houses will at once call up their energies, and the proceedings are likely to be interesting and important, even more than in the same proportion.

Some few subjects have been already acted upon with no small earnestness. The Bill in the Senate, passed at its late session, to suppress small pox, of all kinds in this District, developed in some degree the general question as to the rights and liberties of its citizens. A notion has got abroad, and prevails to some extent here, that because Congress has the exclusive power of legislation over this District, it is therefore armed with a despotic power, to all intents and purposes. The above bill is an illustration, or rather practical development, of this notion, inasmuch as that Mr. Clay, of Kentucky, characterized it as execrable on that account; and Mr. Morris, a friend of the administration, as "draconic, written in blood." Yet it passed the Senate at the late session, though it was much softened down before it passed at the present.

It is astonishing that any American can suppose, that exclusive power over this District and such things as the power which is or may be exercised by the Russian and Austrian autocrats. The Government of this District, the centre, the capital, the specimen most looked at, of this great democratic Republic, governed by an unlimited, and of course what may be termed a tyrannical power. Is there, can there be a genuine American who would not think of this thought? But what is the restraint on this power? The great democratic spirit of our institutions, State and General, ought to be as strong, nay, stronger, on this point, than any of our conventional charters. A citizen of this District! He ought at least to be as free, as the freest man in the country; and if there is any restraint upon the exercise of this power, it is an enactment, that restraint ought to be in full force on the Government over this District. And let the citizens of the States beware how they countenance or allow a different doctrine.

The Memorial of the Peace Society, asking Congress to comply with the proposition of the Mexican Government, to settle our difficulties amicably, and by mediation, if necessary, received the consideration of all due attention. I am convinced that there is very little disposition in Congress to make war upon that country; and I am far from sure, that the case of Texas does not, on the whole, disfavor, rather than stimulate, to such a war. Notwithstanding the warlike tone in the latter part of the Mexican proposal, I am fully persuaded that there is little or no prospect of a Mexican war, at least at this session.

Appearance I think are even more squally in the north. The late Message of the President on Canadian affairs, immediately following the horrible affair of the Niagara steam boat, was received in the Senate with great apparent calmness. But beneath that calmness there was a tone which sounded somewhat ominous. When such a man as Mr. Davis rises, ever so low, it is not for nothing. He as well as Mr. Clay insisted on the impropriety and illegality of any of our citizens meddling with Canadian affairs; and urged that if the laws of neutrality were not sufficient to maintain it they ought to be made so. But allusions were made by both gentlemen to the notorious aggressions of the British authorities. Their usual occupation of a disputed, if not an American Territory, and their transgression of armaments, even in the present contest, through that territory. These allusions though not loud, were both deep and significant. It seems very deplorable that this northeastern boundary question has not been settled in some way or other; and scarcely less so that Britain, in the pride of her naval resources, should so much as threaten the neutral character, should not be less cautious in committing aggressions, when, in the Canada matter she has shown herself so ready to demand that her should not be committed upon her. The last war has proved to us a coexistence nest, from which the broad are still issuing in numbers without any known limit. Mr. Haywood's presence as yet excited more attention here, than perhaps all others. It was put a res in the House, with a good deal more than common violence, which ended in a Resolution by a large majority, to lay all petitions on the subject at once on the table, without debate. The House had for some time been in the practice of receiving the petitions, but without doing anything more with them, except to allow now and then an incidental debate. But the Senate, by laying the abstract question of their reception or reference on the table, had for two years not received them at all. It was this indirect rejection, not of the prayer, but of the petitions themselves, which has chiefly caused the clamor in the community in relation to the right of petition, and which has apparently so much increased the number and respectability of abolitionists. Mr. Calhoun and a few others still make use of the sweeping epithets of fanatics and incendiaries, as applicable to all those petitioners. But northern men know better as to the truth; and they know also that such terms so used can only injure the party that use them. The Resolution in the Legislature of Vermont, produced a new era in the Senate on this subject. Even Mr. Calhoun was much more awed than I have ever seen him by any thing on this subject. Some others appeared angry; and had not the Resolutions been withdrawn for the time, I feel confident that they would have been thrown out of the Senate by an abstract question in the usual way. Mr. Calhoun however saw further than to treat a sovereign State with such indignity.

He drew up a series of Resolutions, antagonistic, as he called it to those from Vermont, &c. These Resolutions are wholly based on the State rights doctrines of 1798. Mr. C. avows them to be so; and moreover he insists that these doctrines are the only ones by which Congress can apply to suppress rebellion. All the south and southwest are with him, and many from the north, mostly friends of the administration. There has been much and ardent debate on these Resolutions, in which I believe all in the Senate to a

man were decidedly in favor of non-interference in the States, and nearly all, in relation to this District. The first and most significant of the Resolutions have been adopted severally by votes of 24 to 13; of 31 to 9 and of 31 to 11. Mr. Calhoun's main stroke of policy in this appears to have been, to connect anti-slavery and State rights doctrines, and let them stand or fall together. Mr. Davis to-day made an excellent speech against the Resolutions, and in favor of a General Government by the general mass. With all his modesty there is not a man here that can command the presence and attention of a more respectable audience. All the Resolutions, however, will doubtless pass by about the same majority. I have already alluded to the freedom of the people of this District; and there is a man in the country who will deny that their freedom and civil privileges ought to be as great as those of the people of any State in the Union? And has there been, is there, or will there be, a State in this Union, in which slavery or any thing else could undergo abolition, without the will and consent of the people of the State? And will you deny this privilege to us? But Congress has the power to abolish slavery? Yes, it has; but will you allow and even demand that it shall be abolished with us, whether we will or not? We beg of you to let us be at least as free and independent in this and all other respects, as you of the States would be, even at the point of the bayonet. Yours, I.

#### OLD MISSIONARY JOURNAL.

Several manuscript volumes of the journal and correspondence of the Rev. Gideon Hawley, missionary among the Marshpee Indians, have recently fallen into our hands. We find the following statement on a blank leaf.

I began to preach in January 1750  
Undertook Indian business, February 1752  
Set out for the Six Nations' Country, May 1753  
Was ordained, (July) 1754  
Was obliged to quit the country, April 1756  
Another service in the Army, July 1757  
Came to the Colony of Plymouth, June 1757  
Was installed at Marshpee, April 10, 1758

These journals contain a minute account of the various events which come under the writer's notice during the periods above referred to. They furnish interesting facts respecting the writer's labors and trials among the Indians; respecting various traits of Indian character; incidents of the old French war, during a part of which he was a chaplain in the army, at Lake George and vicinity, &c. &c. We propose to give such extracts as may be interesting, in successive numbers.

After finishing his labors in the Six Nations, Mr. Hawley continued his labors at Marshpee until his death in 1807, a period of nearly 50 years.

The first entry in the journal indicates that Mr. Hawley had devoted himself to the instruction of the Indians, though there is no special record of his plans in this respect.

February 5, 1752. Rode with Mr. Edwards from Sheffield to Stockbridge. Here I saw old Jonah, the first Mohawk I ever saw. His name is Tuhannunga. Went over to the boarding school. The Indians were well pleased to see me.

Lord's day, February 9th. Preached to the Mohawks, from John 3. 3. Old Abraham made the concluding prayer. He was a brother of the famous Hendricks, who was slain in 1755. Abraham died in 1756. The first Sabbath in July preached in Pootatuck, a new town or settlement about 12 miles above Stockbridge (now Pittsfield). This was the first sermon which was ever preached here.

The following paragraph is an entry on a blank leaf of later date, and after much experience in dealing with the Indians.

"The first of September, rode to Albany. This was the last time of my being in Albany. I hired a Canada Indian to go with me from Stockbridge. He, leaving me at Kinderhook, I lost my way between there and Albany; wandered I knew not where, though at length arrived in safety."

"In treating with Indians, one must be strictly true and punctual as to his word and promise. In his conduct, steady and uniform, and in his temper, tempering and bold. He ought to have the gravity and depth of an old Sachem and upon occasions the boldness of a warrior in the fire of youth. He ought to be one who has a good degree of modesty, but when he is put to the test is afraid of none but the Almighty, and will dare do any thing but sin."

The following extracts are from the journal of his first missionary tour to the Six Nations.

"Very early next morning, Friday, June 1st, 1752, we set out down the Susquehanna river. We were in some haste, for it began to be very unsafe tarrying any longer among the Indians at that place, for the traders had sold them rum and they were almost all drunk. The women and children began to flee from them, taking care to hide their guns and hatchets. It grieved me to see the poor unhappy people, ignorant and abandoned to ruin, and yet that professed Christians should be instruments of their ruin. In the afternoon I took a turn in the canoe, having previously travelled on horseback. The Indian pilot in carefully setting down a loaded gun, it went off with the muzzle directed towards me, and had not a kind providence so ordered it, that I that instant leaned my body over the canoe, the whole charge would have gone through my head. I came ashore, and was enabled, as I hope, to devote myself to God afresh, under some sense of my obligation to live to him."

June 5th. Arrived at an Indian town on the Susquehanna. There was a funeral, but was unable to attend it. The deceased while near her end was in the utmost distress for her soul, having the most terrible apprehensions of her future state, and with much earnestness counselled and warned those around her. She exceedingly lamented that she had never regarded the Christian religion, and had never been taught God's holy word. She said moreover, that the children there were in a very happy condition, for some people were coming that would teach them, and they would delight to be taught; and accordingly it so happened that we came a few hours after on the very day she died.

June 7. Could not attend family prayer, by reason of the drunken Indians who kept in and about the house. I could have but little rest in the night, and when I awoke at any time I was troubled with the songs of drunken Indians; and so it continued day and night. The discouragements that attended the Indian affairs lay with great weight upon me. I exceedingly need a place of retirement. When it is clear I can go abroad, but of late there has been so much uncomfortable weather abroad that I am obliged to keep in the house, which is only a small hut, with only one little room, with a dozen persons in it.

June 16. Set out for the Dutch country to get provisions; overtaken by a thunder storm; passed the night on the ground in our wet clothes. At 2 P. M. left the Susquehanna and set off on our last course through the woods, without any path; and many places had not so much as a track; arrived at Schenectady and was kindly treated.

Tuesday, Mr. Woodbridge, my former companion among the Indians, left me to return to New England. I was sick with the prospect of future difficulties and hardships.

June 30. In the afternoon as I was riding out, partly for my health, which was poor, to my great surprise I met Mr. Gordon, a young gentleman from the Jerseys, sent by the Correspondents of the Honorable Society in Scotland to be my companion. Nobody can imagine how much I was animated and encouraged and strengthened by his coming.

July 10th. Once more among the Indians. Very much worn out with my fatigues. Mr. Gordon was extremely disheartened, and no wonder considering the uncommon hardships we suffered, which were quite new to him. It afforded me but little comfort that he was with me. Surrounded with every discouragement, yet not gloomy in the least.

July 22d. My interpreter being sick and none to be had that could understand English, I could not preach to the Indians; however I met, prayed, and sang with them both parts of the day; was something enlarged in prayer for them. This week engaged in hard labor, in preparing a house. The stones which we made the chimney we brought out of the bottom of the Susquehanna river; we dug the clay and made the mortar with our own hands, and laid the stones as well as we could, but were extremely fatigued, being unused to such work.

Monday. Sickness of last week increased upon me. Till then I had in a great measure been free from melancholy and much resigned to Divine Providence; but now I feel something gloomy. And truly our situation is very melancholy. If ever any body was in need of divine support, surely we do when far from friends, in a wilderness. What adds to our gloomy circumstances is, that we are both of us sick. Mr. Gordon was taken ill at the same time with me, so that we were unable to look after one another, yet obliged to do it. We have no bed to lie on, nor chairs to sit in, so that it is tedious to sit up, or lay down.

August 21st. Set out for New England 23d; taken sick in the wilderness; in melancholy circumstances; 50 miles from any settlements of white people; obliged to lodge on the damp ground in the night air, with no shelter than a kind of sheet spread over me.

26. In great fatigue and languor; went slowly on our way; came at 5 P. M. to an house in Cherry Valley, and was treated with kindness. My health improved daily. Arrived in Stockbridge Sept. 12th.

[To be Continued.] H.

#### MISSIONS OF THE AMERICAN BOARD.

Abstract from the Missionary Herald for January.

CEYLON.—SEMINARY AT BATTICOTTA.—Two youths have been admitted to advanced standing, from the neighboring continent; an event regarded by the mission as of great interest because in locating the commencement of great and favorable chances.

The mother of one of these youths accompanied them, and left a daughter also to be instructed in the female seminary at Oodoville.

PUBLIC EXAMINATION.—Beside nearly all the members of the mission, and several missionaries of other societies, a large assembly than usual, of respectable natives was present. It lasted four hours, and the attention was good, throughout. A strong impression was made on some of the fundamental errors of Hindooism, and a good deal of inquiry awakened. At the close, 500 copies of the Tamil Arithmetic for the ensuing year were distributed, and eagerly received; a useful vehicle of Bible truth to the higher classes of the native community.

THE STUDENTS are improving in useful knowledge; gaining strength of character, rising above prevailing prejudices, and manifesting a growing desire to walk by the light of Revelation.

CONVICTIONS OF THE PEOPLE.—Multitudes avow the belief, that Christianity is true; many more suspect at least that Hindooism is void of truth; and nothing can prevent their falling into Atheism, except extended Christian education, and the faithful preaching of the Cross.

ADAM'S BRIDGE.—This is a ridge of sand, from a quarter to half a mile in width, and sixteen miles long, on a sea level, stretching into the sea almost straight, with no living tree nor projecting rock upon it. This leads to a sacred bathing place, where Mr. Spaulding saw about 30,000 natives assembled, for the purpose of entering the water, precisely at the rising of the sun; a fair, for the brahmins to get money!

A MARRIAGE.—A young man, educated at Cotta and Nellore, has married Caroline Chester of the central school, with a view to attempt a mission to Penang, agreeably to a suggestion of Sir William Norrish, formerly Chief Justice in Ceylon, but now removed to Penang. This is looked upon as the commencement of native missions among the Tamil people. Great confidence is had in these individuals, though they are young; but they have entered on the undertaking upon true missionary principles; and the Lord will be with them.

JAVA.—THE MALAYS OF JAVA are neither unsocial, unfriendly nor vindictive; but little dependence can be placed on their veracity and honesty. Pilfering, stealing, robbing each others' houses and the houses of foreign residents are the prominent vices, to which they are urged by deep poverty, a natural indolence and improvidence.

Ignorance is as universal as poverty; few can read at all; fewer still can read intelligently. "A regularly organized native school for teaching their own language," Mr. Doty says, "I have never seen." In regard to any notions of literature, science, or the useful arts, they are perfectly ignorant; and what is worse, perfectly indifferent.

Religion.—They are professed Mohammedans; but they know little of the founder of their religion, or of his peculiar doctrines, or of the grounds of their faith and practice; but like other Mohammedans, they have inveterate prejudices and hatred to the Christian religion.

Encouragement.—Mr. Young has a school of eight boys. Mrs. Doty has a school of five or six girls and one boy, and is much encouraged with the progress some of them are making, and surprised at their questionings. A Sabbath School is in operation, attended by men, women, and children. Most of the men in the employ of the mission are willing to receive instruction.

THE JAVANESE.—These are in advance of the Malays in point of intelligence; education is more common and diffused; they are more honest and sincere; more docile and tractable. The Dutch government does not allow foreign missionaries to reside at any other place on the island than Batavia, and even there, does not permit them fully to instruct the native population in the truths of Christianity.

THE CHINESE.—The number of these in Batavia is not far from 30,000. Comparatively speaking, they are a superior people. They are industrious, skilful, and almost always at their post; are artificers, mechanics and shopkeepers. They are eager to make money, and inveterately fond of gambling, opium, smoking, and other pernicious indulgences. They pay considerable attention to education; advance but little however beyond the ability to read their own

language. Their religion, is a system of most irrational and senseless idolatry; every dwelling is a temple of idols, and every father an officiating priest.

A Chinese burying ground.—It often covers from 400 to 600 acres of ground, filled up with large tombs of massive mason work, in Chinese style. Their veneration for the dead is expressed by building and beautifying their sepulchres. Before these they present offerings, and worship the spirits of the departed. In the ceremonies of burial, there is no manifestation of that decorum and solemnity naturally expected; perfect insensibility seems to pervade the whole.

"Passing through the fire."—This ancient and horrible rite still exists. What heathenism was, 4000 years ago, it is now, in despite of literature and science. A bed of thoroughly ignited coals is prepared, twelve feet in diameter, and one foot in depth, sending forth a sweltering and almost suffocating heat all around. Those who are present, thousands boasting of intelligence, as many of them as choose, rush through it; some of them three or four times; their expectation is, thus to harden themselves against the fire of hell!

#### SOUTH AFRICA.

GINANI.—Here Mr. Champion is located; distant from Dingaan's Capital, about two days foot journey. The station is in the midst of fertile native gardens, surrounded by as dense a population as the country affords. Rude dwellings of stone and mud have been constructed by the mission, without a board or straight piece of timber in them, 30 feet by 10, with earth floors, naked walls, grass roofs, doors and windows of weeds and grass; places of comfort still, compared with the native huts around them.

Despotion of the King.—No man dare receive instruction without the king's express permission or command. No one can sit in a chair but him. Sugar cane, sweet potatoes and such like, are cultivated and reserved for him. All ivory comes to him. All cattle taken in war come to him. He punishes the smallest and greatest offences alike with death, at his pleasure; and the people say, "it is all right," even when son, father, mother or brother is slain.

Favorable circumstances.—The king patronizes the mission. He is full of inquiries about various topics, even about religion; he feels his need of knowledge, and is making improvements. He is ready to arrange the affairs of the schools, &c. according to the wishes of the mission. Some children have begun to come to school; some pay a marked regard to the Sabbath, and have regularly attended meeting. Dingaan wishes to learn to read; wishes a missionary at his own place where are 2000 or 3000 people. Probably Messrs Lindley, Venable and Wilson who were obliged to leave the country of Moselakasi a year ago, have since joined Mr. Champion, and are now laboring at Ungunblova, the town of the king, where people are constantly arriving from all parts of the land, and where are the head quarters of several of the king's regiments, with their captains, and other men of influence.

Amount of donations and legacies acknowledged by the Treasurer of the Board for Nov. \$31,403.26. Total for four months, \$93,885.83; besides donations in clothing, &c.

#### BAPTIST BOARD OF MISSIONS.

Abstract of Intelligence from the Baptist Missionary Magazine, for January.

Letters from Mr. Brown. Singpho and Aher Tribes.—These tribes are numerous though widely scattered over the peninsula, the Singpho in the south and the Aher in the north. They have no regular and settled religious systems, and for this reason present fewer obstacles to the introduction of Christianity, than those nations where Buddhism prevails. Many of their villages being included in the English government will render the residence of a missionary safe, and the tea forests among them will facilitate intercourse with the people. A late reinforcement will therefore form a station among them.

Curious manner of taking the Census.—Col. Symes, who estimated the population of Burmah at seventeen millions, says, he went to the earth-nail wells at Yay-nag-gong, and inquired of one of the overseers how many gallons one of them yielded per day. He then ascertained the number of wells, and computed the whole quantity annually obtained. Then allowing so many gallons for each family, he inquired how many people it would take to consume the given quantity and from his assumed data he found it would be thirty-four millions. Believing this to be too large, he reduced it one half, and from that day to this the population of Burmah has stood at seventeen millions!

The missionaries at Sndiia acknowledge the receipt of a second donation of One Thousand Rupees, from Capt. F. Jenkins, Commissioner from Assam.

#### KARENS.

Journal of Mr. Vinton. Striking Providence.—An aged female presented herself for the baptism, urging among other reasons, that she might not live till another opportunity. Not long ago, two of her children, living at a distance, came for her to go and eat to the mats. She told them she would not go. They told her that they could not eat without her and she must and should go. If she would not go of herself, they would take her upon their shoulders and carry her. It being Saturday, at her earnest request they concluded to wait until after the Sabbath, she might spend the day in worshipping God with the Christians. During worship, she was taken ill, and instead of returning home, was carried to spend the night with her nephew, whose home was near. Early the next morning, her children came to force her to a feast of doville, but God anticipated them, and an embassy of angels had already conveyed her ransomed spirit to the regions of the blessed! Since her baptism and death, the whole family have become pious. One of them has been all through that region exhorting everybody to become Christians. The church members have made decided advances in piety during the year, and the missionaries feel greatly encouraged in their work.

#### OHIO.

Mr. Cameron, in a letter dated Sault de St. Marie, Oct. 14, 1837, says, two or three days after my arrival, a middle-aged Indian, bearing in his face marks of a too close interview with a bear, requested me to give my mouth to him. I could not conceive what he meant, and called upon him for an explanation. He stated he believed my words and wished for something that might be a guide to him for the future, to observe the Sabbath day, as he was necessarily obliged to be much away on the Sabbath, much to his regret. I need not add that I gave him a mark to guide him in the observance of the Lord's day.

General View of the Operations of the Board.—Limited at first to Burmah they have been gradually extended, until at present, the number of missionaries, including native preachers and assistants, is about two hundred. In charge of these are four printing establishments, fifteen printing presses, and fonts of type for printing in numerous languages. There are also fifty native schools.

#### DOMESTIC MISSIONS.

Abstract of Intelligence from the "Home Missionary" for January.

REVIVALS.—Rev. Mr. Barr, of Carrollton, Ga. writes, that in October, 16 were admitted to the church; 11 of them on profession of faith, and five had previously been admitted to the little church at Apple Creek, where he ministers a part of the time.

Rev. Mr. Shields supplies Pleasant Hill and Pleasant Spring churches, Putnam Co. Indiana, and both of them his labors have been blessed the past year. At a communion season in October, the spirit of God in his convincing power and cheering grace came down; sinners were made to cry for mercy, and the people of God to rejoice in his salvation. Ten or twelve have recently been added to this church.

Rev. Mr. Bascom, of Jackson, Ohio, reports that the year has closed with glorious triumphs to Zion. His labors have been interesting and multiplied; in six weeks, in different places he attended and held more than 50 religious meetings. The church was organized a year and a half ago with 27 members, and the past year has received the addition of 26. Some of the hopeful conversions were among those who could not read the word of God; and some from the Unitarians, or "New Lights."

In Knox Co. Tennessee, meetings have been so commonly interesting; some conversions have occurred; apparently the result of a faithful course of discipline in the church.

At Waltham Mills, Essex Co. New York, the spirit of prayer has descended on the people of God; a protracted meeting has been held; good has been done; Christians refreshed; backsliders reclaimed; and some sinners converted; six have been added to the church by profession, and three by letter.

WISCONSIN TERRITORY.—Help is greatly needed. Says Mr. Nichols, "I have seen no Presbyterian or Congregational minister, since we arrived here in August, 1836. Between him and Chicago, 1200 miles, there is no such minister; between him and Green Bay, 150 miles, but one—and between him and the Mississippi river, more than 200 miles, not one. There are many thousands of inhabitants, widely scattered; in many places where considerable congregations could be collected; and but three or four Presbyterian or Congregational ministers in the whole territory; and the ministers of other denominations are comparatively few. Mr. N. is sometimes pressing urged to go from 30 to nearly 50 miles to preach the gospel. The work to be accomplished is great. But few churches have yet been organized."

ILLINOIS. The Sick Missionary.—"Though sick for many weeks, I lost but two Sabbaths. As even these, I trust, cannot be considered as quite lost, for I preached to those who visited a sickle, and I believe with some success. Through the course of my sickness, I preached eight or ten times, sitting down, because too weak to stand. But when I was weak, then I was strong; so that even the affliction may turn out to my own and others' good."

OHIO.—At Homer, attention to preaching has evidently been increasing the year past. The standard evangelical volumes of the American Tract Society have been circulated, and extensively read. The effects on some minds are very happy. Without months, five have been added to the church on examination; others







